1: Hollis G-5 (ca. 1894-1904) 1905
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kituak aare, o en-giteñg naata eng-ashe, o e-ñgorōyōni naata en-gerai kiti; neiko si nēja 'l-mañgati.

Nepwo aatumo te-'wēji nēbo, eibuñg il-tuñganak pôkin il-kujit te-'ng-aina e-tatēne, neitapaashi 'n-gīshu, ne'ya 'l-Maasae en-giteñg oo-'l-mañgati, ne'ya 'l-mañgati en-giteñg oo-'l-Maasae. Nenak en-gerai oo-'l-mañgati ol-kina le-'ñgorōyōni oo-'l-Maasae; nenak sii en-gerai oo-'l-Maasae ol-kina le-'ñgorōyōni oo-'l-mañgati.

portant elders, and take a cow which has a calf, and a woman who has a baby; and the enemy do the same.

They then meet together at a certain spot, everybody present holding grass in his right hand, and exchange the cattle, the Masai taking the enemy's cow and the enemy the Masais'. The enemy's child is suckled at the breast of the Masai woman, and the Masai baby at the breast of the woman belonging to the enemy.

Nerinyo 'ng-añgite enye, etaiyōlōito aajo eibuñga o-sōtwa kitok.

After this they return to their kraals, knowing that a solemn peace has been entered into.

Anaa en-neikuna 'l-Lumbwa oo 'l-Maasae to-'l-ari le-'ng-oloñg te-'wēji nēji El-lañgata e-'Sangaruna.

Thus was peace restored between the Lumbwa Masai and the Masai proper[1], in the year of the sun[2], at the place called the Ford of Sangaruna[3].

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Ore opa teni meiyōu 'l-Maasae neibuñg o-sōtwa kitok oo 'l-meek, neinosaki ol-momai.

Formerly when the Masai did not wish to make a solemn peace with the savages, they entered into blood brotherhood with them.

Etotona ol-móruo loo-'l-Maasae aboitare ol-móruo loo-'l-meek, neitau pokiraare o-sarge te-'ng-aina e-kedyanye, nepik in-giri o-'l-kiteñg ōyeñgi te-inne, neinos.

A Masai elder would sit down with one of the elders of the savages; each of them would then cut his left arm, and after dipping in the blood some meat of a bullock which was killed on the spot, would eat it.

Ore p' eidip, nepwo; kake eitu eibuñg il-Maasae elle-sōtwa.

When they had finished, the Masai went away, but they did not keep the peace.

[113]

[1] Hobley (*Eastern Uganda*, p. 42) and Johnston (*The Uganda Protectorate*, p. 884) describe a similar ceremony after a war between the Masai and the Lumbwa or Kip-sikisi.

[2] The year of the great famine (1883).

[3] On the Ruvu or Pangani River.

1: Hollis G-5 (ca. 1894-1904) 1905
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Ol-le-Patureshi.

Ten eiyōu ol-tuñgani araki en-gerai oo-'l-Maasae neitau ol-alashe araki eng-anashe, neisho ol-tureshi. Naa, ten eipoto 'n-garn, nājo Patureshi.

The ceremony of the red bead.

When a Masai wishes to make a person his brother or sister, he gives that person a red bead, called ol-tureshi. After performing this ceremony, they call one another Patureshi, i.e. The giver and receiver of a bead, instead of by their proper names.

Il-tiloi.

Nāji en-dōki najo 'l-Maasae, 'L-tiloi.

Ten elo ol-tuñgani aiñguraa e-ñgorōyōni namwei, p' ōosh ol-ōshi-taritiki ōji Ol-tilo, amu ājo, 'Til-til-til,' te-'matwa e-kedyanye, neiyōlōu 'njere emwei naleñg. Naa, ten ōosh ol-le-tatēne, neiyōlōu 'njere memwei naleñg.

Ore, ten elo ol-tuñgani aiñguraa ol-lee ōmwei, nēosh ol-tilo kedyanye, neiyōlōu 'njere memwei naleñg. Ore, ten ōosh ol-le-tatēne, neiyōlōu 'njere ēi ōlo aiñguraa.

Ore, ten elo ol-tuñgani ol-arabal araki en-jore, neniñg ol-tilo ōorito te-'matwa e-tatēne, neiyōlōu ajo emir lekwa oolo aarare. Naa, ten ōosh ol-le-kedyanye, nerinyo, amu eiyōlo 'njere epwei aamir.

Ore ten elo ol-tuñgani 'ng-añgite, nēosh ol-tilo

Omens.

The Masai believe in what they term Il-tiloi, or omens.

If a man goes to visit a woman who is ill, and the bird which is called Ol-tilo[1], on account of its note, cries on his left hand, he knows that the woman is very ill indeed. Should the bird utter its cry on his right hand, he knows that the woman is on a fair way to recovery.

If a person visits a man who is unwell, and hears the same bird crying on his left hand, he knows that the man is only indisposed; but on the other hand, if a bird cries out on the right side of the road, he knows that the man will die.

Again, if a man goes to fight or to raid and hears the Tilo bird crying on his right hand, he knows that he will be successful. Should the sound come from the left hand, he will return home again, as he knows he will be beaten.

If a man is going to pay a visit and hears a Tilo bird behind him, it

[1] *Mesopicus spodocephalus*, Bp.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

from each side suckled each other's babies. Peace was then kept till it suited one side to break it. With Bantu tribes the Masai sometimes made mock blood-brotherhood with intent to deceive, for they have no blood-brotherhood of their own. As among the Nandi, grass is a sign of peace, and a handful of grass constitutes a plea for mercy recognized by the Masai and those whom they count as more or less their equals, the *Il-magati* or " enemies," such as other pastoralists, but not *Il-meek*, the Bantu agricultural tribes.

Legal Sanctions

The Masai legal system seems to be less organized than that of the Nandi, and to depend even more on the force of public opinion than on the position and status of the council leader. It appears that only in cases of homicide is there anything like a regular procedure. The Masai distinguish between intentional and accidental homicide, the difference being that for the latter there is no blood feud and the amount of compensation is smaller. The number of blood-cattle paid as compensation, *in-kishu oo-l-oikop*, " murder cattle," varies, but may be as high as two to three hundred for a man; Hollis says 50 for a boy, and Merker 19 head of cattle and 19 goats and sheep for a woman. Fosbrooke gives the figures as 49 for a circumcised man, and 29 for a woman or uncircumcised man. The Il-Arusa are recognized as a group which pays and receives blood-cattle. The murder may be avenged by the dead person's brothers who may try to kill the murderer; and if compensation is not paid, the resulting feud may involve all agnatic kinsmen on both sides. It is not clear whether killing of the murderer makes the avengers also liable to compensation. If the victim belongs to the same sub-clan as the murderer, no compensation is payable. If they belong to different sub-clans of the same clan, or to different clans, all members of the murderer's sub-clan contribute, and the cattle are divided among the members of the victim's sub-clan after his senior brother has received half the stock. When a settlement has been made, peace is made between the families concerned by an exchange of garments. Maguire gives details of three methods of dealing with cases of murder. (1) The relatives of the victim take all the murderer's cattle; they hold a council and, after giving a few cattle to certain elders and old women, the bell-oxen, herd-leaders, and cows near calving are returned to the owner; the rest they divide among themselves. (2) If action is not taken at once, the relatives of the murderer send a stick to the relatives of the victim, the acceptance of which implies an agreement to meet and settle the matter, and compensation is arranged, the figure named being 40 head of cattle, with nine more added to symbolize the human body (reckoned by the number of its orifices). (3) Sometimes the relatives of the victim do not take action for two years or more; they then raid the murderer's kraal by night and demand the number they want. For killing a smith, *ol-kunoni*, no compensation was payable, nor was there a blood feud. If a smith killed a Masai, several warriors set out and killed several smiths. Theft (except of cattle) is apparently considered of little account: " if a Masai steals milk or meat or other small things, he is not fined. Grown-up people rarely steal," says Hollis. For cattle thefts, the thieves when caught were fined, seven head from each man concerned.

The general principle that a man is entitled to compensation for a wrong suffered is recognized by all Masai; and this recognition is extended to " foreigners " like Dorobo, provided the people concerned are well known to each other. On being accused, a man may submit to an oath, *ol-mumai*. In some cases a diviner of the type called *ol-goiatiki* by Merker is employed to find a guilty person. The whole subject of Masai legal institutions needs detailed investigation.

Modern Administration

The Masai political structure has proved even more difficult of adaptation than that of the Nandi, since it lacked the clear-cut *pororiet* divisions of the latter. Up to 1918 the chief laibon in Kenya was accepted by the Administration as a paramount